CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?—LUKE XII. 57.

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Miscellaneous Selections.

We some time since gave an extract (vol. iii. page 33) from a Sermon by Rev. MR LITTLE, of Washington, D. C. After noticing the advantages possessed by the friends of free inquiry in this country, on account of the absence of a national religion, he proceeds to make some remarks on the grounds of confidence we have that the opponents of liberal Christianity cannot overthrow the cause in which we are emharked.

We regret that any should be so mistaken as to wish it overthrown, for it is identical with the cause of liberty and truth. We only plead for the natural, unalienable right of every human being to judge for himself, in a concern of infinite importance to himself. Free and impartial investigation is surely the most likely way to arrive at satisfaction and certainty, in matters confessedly difficult. And why should freemen, who have renounced the slavish political doctrines by which nations have been held in a state of childhood and bondage, for successive generations, content themselves with following, in religious opinions, the weak and inconclusive reasonings of a credulous and superstitious age, whose mystical speculations have deformed and obscured the fair features of christianity? Let but the understandings of men be fairly and rationally appealed to, and our system cannot be overthrown, for nothing can be more *reasonable* than the leading, fundamental truth we contend for. God is one—One person or being. Trinitarians sometimes attempt to qualify their inexplicable notion of a three-fold distinction in the Deity, which all their creeds define to consist of three persons, by objecting to the use of the word person, or at least to its use in the accustomed sense. Yet the word is of their own selection, and whatever difficulty they find in maintaining its correctness, they will not or cannot substitute any other which will express their meaning. For ourselves, we have no objection, nor hesitation, in respect to the word *person*, as applicable to the Supreme First Cause. For if person mean an individual, distinct, intelligent agent, such we believe God to be. Every argument that proves his existence, proves his personality. But then we know but of one such person. In this case the word *being* is synonymous with the word *person*. And no one will doubt that by the phrase *Divine Being*, we mean God. But if there be three persons, each of whom is a Divine Being, then there are three Gods; and thus we are landed in Polytheism again, by that very system which professed to deliver the world from 'Gods many and Lords many.'

What can overthrow that which recommends itself to the understanding and plain good sense of mankind in general, as rational and true?—This is not the age in which seraphic doctors, and sublime theologians, with ponderous folios, can awe the inquisitive mind into submission to their incomprehensible reasonings and infallible decisions. Mere words will have but little weight with the public opinion; it is not their length or number that will turn the scale; the evidence of their truth alone will enable them to pass current long. He who will attempt to prove that there are more Gods than one, must first persuade men to renounce the evidence that the whole creation gives, of the unity and supremacy of the great first cause, to lay prostrate that reason, which God gave him for the regulation of his thoughts, at the footstool of arbitrary authority and implicit faith. The progress of knowledge, and the extension of education insure the success of our cause. Those who predict its overthrow, as if it were analogous to those fanatical opinions, which have had an ephemeral existence in various places and ages, and have expired with their first promoters, are not aware that the light which extinguished them, gives strength and solidity to our system; it is in alliance with knowledge; would require the return of the dark and barbarous ages of the world, to make men forget or renounce it.

It cannot be overthrown, for it is scriptural. Since the days of Chillingworth, his celebrated saying has acquired the reputation of an axiom in theology: 'The Bible, the Bible, is the religion of Protestants.'

The great apostle of the Gentiles, who certainly would not mislead them as to the object of worship, says, 'to us, [Christians] there is but one God, even the Father.' Whatever may be pretended, it is certain that no teacher of the modern Trinitarian systems would express himself on these subjects in the unguarded manner of the sacred writers.

Some few texts are alleged against us; texts of doubtful meaning, or doubtful authority. Are these to determine us, in opposition to the plain, unforced, and current testimony of the holy books? That were to reverse the important rule, of interpreting things, dark and difficult, in consistency with those which are clear and obvious.

Besides, critical examination and learned researches are continually clearing these difficulties, and brightening up the evidence of the reasonableness and consistency of the genuine scripture. Every satisfactory investigation of the most ancient manuscripts has hitherto resulted in diminishing the props of the prevailing theology, and adding strength to Unitarian christianity.

But the manifest *utility* of our labours in this cause, insures its success. If the scheme we oppose were a mere uninfluential theory, however erroneous, it were of less consequence to controvert it. It really has many mischievous tendencies and effects; it gives a false and discouraging view of the character of God; it fills the mind with confusion, and distracts the most serious worshipper in his approaches to the throne of grace; it spreads a gloomy austerity over the whole system of personal and social piety, with which it is generally connected;—and whether necessarily or not, it has, in fact, been usually associated with intolerance, malignity, and persecution, as its whole history, from the council of Nice to the present day, demonstrates. We wish to see it supplanted by a system which is agreeable to the primitive instructions of Jesus and his apostles, which violates no correct principles of reasoning or morality, and which, being compatible with man's present condition, is capable of rendering the duties of religion delightful in their performance, and salutary in their influence on the temper and conduct of its votaries. Men will not always, they will not long remain insensible of the advantages of truth and reason, over implicit faith and wild fanaticism.

We have thus shown that Unitarian views of Christianity are rational, scriptural, and useful; the conclusion is inevitable, that they are of God, and cannot be overthrown. To use the language* of a very eloquent advocate for our opinions,—'The sole object of our efforts is to remove the prejudices which obstruct inquiry, and obtain full and candid examination. Let the evidences of Unitarianism be properly discussed, and its friends have no apprehension as to the result. We have mighty advocates, whose voice is resistless. The mind of man pleads for us! left to itself, it rises indignant at creeds which fetter the understanding, and narrow the heart. The word of God pleads for us! it bears our sentiments on every page, and rarely can it be perverted or tortured to the semblance of Trinitarianism. The heavens and the earth plead for us! wherever they indicate design, it is benevolent design; and never has any one deduced from their appearances a plurality of Creators. The revelation of God, the reason of man, the constitution of nature, with united voice, proclaim these eternal truths: THERE IS ONE GOD! AND GOD IS LOVE!'

* Reply to popular objections against Unitarianism. A sermon preached at Bristol, (Eng.) in 1815, by W. J. Fox.

From Burns' Inquiry.

CALVINISTIC DOCTRINE OF LAW AND JUSTICE

The next set of arguments which the Evangelicals use in defence of their views of the law, are of a metaphysical kind. Thus they say, God being an infinite Being, every offence against him deserves an *infinite* punishment.—This is one of those shreds of ancient scholastic divinity, which the Calvinists have preserved with pious care as a precious relic. It is, also, one of the most wretched sophisms that ever enslaved the mind of man, or thrilled his heart with horror. It would be just as much to the purpose to say, that God, being an invisible Being, every offence against him required an *invisible* punishment.

What, in the name of common sense, have such attributes to do with the adjustment of rewards and punishment, in his moral government of the world? Is it not his wisdom, his justice, and his mercy alone, that have to do with the business? If we will, therefore, draw inferences from the abstract character of the Deity respecting the rules of his government, we ought to reason thus:—God is just, therefore the Judge of all the earth will inflict none but just and equitable punishments. He is merciful and compassionate, and will, therefore, shew compassion even in his necessary punishments Such are the legitimate inferences te be drawn from the consideration of the Divine character.

But so bigotedly are the Calvinists attached to system, that when they are compelled to confine the argument to the moral attributes of God alone, they confound the meaning of words, and raise up a monstrous phantom, in the name of Justice, unlike any other thing which is known among men, and place it on the throne of God.—This stern attribute is supposed to be at variance with the attribute of Mercy. it is represented as excessively jealous of its rights, and so inflexible, that nothing less than a proper and equivalent payment of its utmost demands, by some person or other, will ever induce it to listen to the mild proposals of the latter.

This is an argument which resolves itself into the accuracy of a definition. The Evangelicals evidently attach one meaning to the term Justice, and we attach another. To what authority must we then appeal? There can be no other than the unsophisticated dictates of nature and conscience. When it is said that God is just, there is an appeal made to an orignal moral feeling, which we possess previous to any religious belief. It is by applying this natural sentiment which we have of justice and other moral attributes, in their highest perfection, to a Being of supreme power, that we arrive at any conception of the Divine character.

The dictates of nature, concerning the moral dispositions of the Deity, are as plain and decisive as the proofs which are given us of his power and godhead. He that made the eye, does he not see? He that formed the ear, shall he not hear? This is unanswerable reasoning. Not less so is the following. He that taught us to respect justice and humanity, is he not just and humane? He that approves the exercise of mercy, is he not merciful and kind? Justice in God must, therefore, be the same thing as justice among men.

Now we feel no respect for that species of justice (if it can be so called) which consists merely in the rigorous punishment of offences; and we abuse the meaning of words, when we give that respectable name to a disposition which disregards the cries and tears of penitence; which admits of no apology for the weakness and infirmities of nature; for the strength of passion, and the surprise of temptation.

Justice does not consist in applying the severest penalties of law, without discrimination: on the contrary, we would not hesitate to call that judge or that law unjust, among men, which made no allowance for the various circumstances which affect the criminality of the same overt act.

Let us apply these principles to the Divine government, and see if they do not confute those absurd notions of justice to which we have alluded. Every thing in the circumstances of mankind, calls for indulgence and lenity on the part of their Judge. Born with strong passions, surrounded with powerful temptations, prone to err in judgement, frequently spoiled by education, and corrupted by example; it is perfectly impossible for man wholly to avoid offences. From a creature thus circumstanced, it would be the height of *injustice* to exact a rigorous and perfect obedience to such a law as the Calvinists describe. This would be literally to reap where he had not sown, and to gather where he had not strewed; it would be worse than the cruelty of the Egyptians when they compelled the Israelites to make brick without the necessary materials. If an earthly governor were to act this way towards his subjects, we would call it insulting tyranny. Is it a light matter, then, to accuse the God of heaven of such cruelty? To represent the Father of mercies as a demon of despotism?

This supposed jealousy of Justice and Mercy, about their respective claims, is indeed altogether imaginary. On the contrary, there seems to be a natural and cordial union between them. If lenity is shown to an impenitent and incorrigible offender, it is no longer what men call by the amiable name of mercy; it is a weakness, arising from a silly partiality for the person of a culprit, or a want of firmness of mind to do an act of necessary justice. On the other hand, if punishment is executed with the utmost rigour of law without any regard to those circumstances which mitigate the guilt of the offender; it is no longer justice, but cruelty.—Justice and mercy naturally and mutually temper each other, and none of them *can* be exercised at the expense of the other.

INFLUENCE OF A KNOWLEDGE OF GOD.

Among the means of piety and goodness, none is more valuable than a knowledge of God; not merely a knowledge of his existence, but of his nature, attributes, dispensations, and providence. Do we know God to have infinite *power?* It should teach us that we are entirely at his disposal, that our strength is weakness, and our boldest efforts of no account in his sight. His *justice* should encourage us to perseverance, and patient submission under the trials and pains of life, assured that no good design will go unrewarded. God *knows* all things. And shall it be no restraint over our vices, that we are watched by so pure an eye, whose vision no darkness can obscure, whose penetrating glance no swiftness can elude? God is *good*, infinitely good. Where is our gratitude? Where are the generous emotions, which should rise up to swell the notes of praise to a benefactor so unbounded in the riches of his benevolence and grace? God is *merciful;* not to the wicked, the obstinate, and the rebellious; but to the humble, the penitent, the virtuous. Who will delay to become the object of this mercy by reforming his life and seeking the divine favour?

Let none entertain the degrading thought, that with God's mercy can be joined any evil passion. He cannot hate his creatures; he can only love them. The wicked have not to apprehend the hatred, the vengeance of God. Not a single attribute of his nature have they to fear. Their own follies, their wickedness, their perverseness, their disobedience, are the only objects at which they need be alarmed. These God will punish, but as much in mercy as justice; he would have all his creatures happy; he would purify them from their crimes, which are at war with their well being. Let all persons know God as he is, and they will serve him acceptably. *Unitarian Miscellany.*

We should judge too harshly of human nature, were we to decide on the characters of nations, by those public acts, which it is the task of an Historian to record. The best virtues of human nature are not matter of record; and often the best of men die and leave no memorial behind them.

HOWARD BENEVOLENT SOCIETY.

The annual meeting of this Society was held at Concert Hall on the evening of Tuesday the 28th ult. The following gentlemen were elected officers for the year ensuing:—

JOHN TAPPAN, Esq. *President.*
JOSIAH F. BUMSTEAD, *Secretary.*
DEA. MOSES GRANT, *Treasurer.*

Standing Committee. Josiah Urann, Edward Smith, Aaron Woodman, Matthias Crocker, Wm. Adams, Benjamin Howard, Wm. G. Lambert, Otis Tileston, Ezra Chamberlain, Horace Fox, Samuel Beal, John W. Rodgers, Jacob Bancroft, and Isaac H. Parker.

Auditors. Asa Ward and Albert Hobart.

Committee to solicit Donations, &c. Jonathan Carleton, Moses Williams, John Fenno, jr. Henry J. Oliver, J. Richardson, Levi Bartlett, Dan'l Cummings, Doct. John Thayer, John K. Simpson, Francis Watts, Eleazer Howard, Calvin Haven, John Means, Albert Hobart, Benjamin Howard, William Marston, Abbot Lawrence, Doct. Robert Fennelly, Samuel D. Torry, Joseph Lewis, J. P. Blanchard, Stephen Dix, H. G. Ware, and David R. Griggs.

Report of the Standing Committee.

GENTLEMEN.—Your Committee having discharged the arduous duties, which you assigned them at the last annual meeting, beg leave to assure you, that their own experience has furnished them with multiplied proofs of the importance of this institution. In no former year have their labors exceeded those of the past. A circumstantial detail of half the cases in which your funds have been distributed would fill a volume. Since the last annual meeting, 2055 dollars have been expended. The average amount given to one individual or one family at a time, would not exceed one dollar. From this statement, a tolerable adequate idea may be formed of the extent of the labors of this committee. Yet multiplied as these labors have been, they have not been deterred from performing them. Nor have they at all relaxed in scrutinizing the character and weighing the circumstances in all cases to which their attention has been called.—These duties have been perseveringly discharged, from the conviction, that remissness, here, would not only defeat the benevolent object in view, but convert your munificence into a source of evil, by dismissing the motives to personal industry. Experience has taught your Committee how important it is to exercise a sound discretion, in deciding in what cases, and to what extent, relief ought to be given.

As benevolent institutions are exclusively the offspring of religion, all other operations should be inspired and regulated by its sacred principle. None but motives of benevolence will stimulate disinterested efforts for the happiness of others. In view of worldly advantage the mind is easily excited to action. The love of affluence arms it with resolution. To obtain its object, dangers and difficulties are cheerfully encountered. Success in one enterprise prepares the way for a second. And the nearer one approaches towards the consummation of his wishes, the more vigorous are his exertions. But to submit to labors without the hope of any earthly reward; to investigate with patience cases of perplexity; to arbitrate between conflicting claims; to make sacrifices of time, of ease, and of property, with but a few to cooperate, and some to dissuade, demands a vigorous impulse of that charity which seeketh not her own. We are happy to make these observations before those who can justly appreciate them; and who have given many proofs of their readiness to make sacrifices, which are demanded by the object of our association.

The subjects who have enjoyed the benefits of your charity have been very numerous. Their necessities have rendered their calls for assistance urgent and pressing. The committee have been cautious in selecting them, and have aimed to give relief proportionate to the degree of their wants and the fairness of their claims. Doubtful characters have been relieved sparingly, and by way of probation. The effect produced has been carefully watched, and has been made a rule to govern the conduct in subsequent applications.

In cases of want, occasioned or perpetuated by intemperance, relief has been withheld, except where the temperate and industrious members of the family have been incapacitated by sickness, or the infirmities of age, to provide for themselves.

Intemperance, we are compelled to regard, not only as the prolific source of poverty and crime; but, where it has once become deep rooted and habitual, as scarcely possible to be eradicated.

The miseries which are consequent upon intemperance, in their number, magnitude, and direful consequences, are absolutely incalculable. When we consider these consequences of intemperance, and reflect how hopeless is the reformation of the drunkard, we must feel constrained to encourage every attempt to prevent an evil, fatal, and alarming, in its progress, as "the pestilence that walketh at noonday."

Could we make a full estimate of all the property wasted by intemperance; of the loss of time, and character, and domestic comfort; and

of the vice and miseries which infallibly ensue, the result would be truly appalling. It could not fail to awaken all our solicitude, that some more effectual measures were employed, to suppress a vice, so prevalent and portentous. The good produced by moral instruction, among all other classes of the destitute, is, not unfrequently, equivalent to that produced by relieving their temporal wants. But intemperance closes the door to moral instruction, and renders all attempts at reformation unavailing. Its victims are insensible to the most powerful motives, that can be addressed, either to their hopes or their fears. Unless the progress of this destroyer be arrested, crimes will continue to be multiplied; poverty and suffering will succeed the neglect of moral and social duties; and the community must sustain an increasing burthen of taxes, for the support of the poor, as well as for the means of its own security.

EZRA HASKELL, *Sec'ry.*

The following remarks are from the yearly Epistle of the Friends, at their meeting in London in May last.

There are many ways by which our attachment to religion and virtue may be made manifested to others. One of these is the due observance of that day which is publicly set apart for the performance of divine worship. We earnestly entreat every one, when thus met, to consider the worship of the Almighty as a solemn act. Under this impression his demeanor will bespeak a serious thoughtfulness; and let all remember, that at such times, an indolent state of mind is offensive in the sight of Him whom we are met to serve. But the duties of the day to which we have adverted, are not confined to the time allotted to assemble with our brethren. Our spiritual growth may be advanced by habits of quietness and retirement, and by suitable reading, in the course of the day. On the other hand great care is necessary, that we do not by unprofitable visiting or conversation, by travelling on our outward avocations, or by otherwise engaging in them, dissipate those good impressions with which we may have been mercifully favored.

UNITY OF OPINION, abstractedly considered, is neither desirable, nor a good; although considered *not in itself*, but with reference to something else, it may be both. For men may be all agreed in error, and in that case unanimity is an evil. Truth lies within the Holy of Holies, in the temple of knowledge, but doubt is the vestibule, that leads unto it. Luther began by having his doubts, as to the assumed infallibility of the Pope, and he finished, by making himself the corner stone of the reformation. Copernicus, and Newton, doubted the truth of the false systems of others, before they established a true one of their own; Columbus differed in opinion with all the old world, before he discovered a new one; and Galileo's terrestrial body was confined in a dungeon, for having asserted the motion of those bodies that were celestial. In fact, we owe almost all our knowledge, not to those who have agreed, but to those who have differed; and those who have finished by making all others think with them, have usually been those who began by daring to think with themselves; as he that leads a crowd, must begin by separating himself some little distance from it. If the great Harvey, who discovered the circulation of the blood, had not differed from all the physicians of his own day, all the physicians of the present day would not have agreed with him. These reflections ought to teach us that every kind of persecution for opinions is incompatible with sound philosophy. It is lamentable indeed to think how much misery has been incurred from the intemperate zeal and bigotted officiousness of those who would rather that mankind should not think at all, than not think as they do. Charles the Fifth, when he abdicated a throne, and retired to the monastry of St Juste, amused himself with the mechanical arts and particularly with that of a watch-maker; he one day exclaimed, "what an egregious fool must I have been to have squandered so much blood and treasure in an absurd attempt to make all men think alike, when I cannot even make a few watches keep time together." We should remember also, that assent, or dissent, is not an act of the will, but of the understanding; no man can will to believe that two and two make five, nor can I force upon myself the conviction, that this ink is white, or this paper black. If we arrive at certain conclusions, and act conscientiously upon them, a Judge, that is both just and merciful, will require no more, provided we can answer satisfactory to the following interrogations: Have we made use of *all* the means in our power to arrive at true conclusions? Did no interest warp us? no prejudice blind us? no party mislead us? no sloth retard us? and no fear intimidate us? No hierarchy, constituted authority, nor political estabtishment, either of ancient or modern times, has made so horrible a use of the mistaken motion that *unanimity is a good in itself*, as the church of Rome. They have appropriated the term Catholic, to their own pale, and branded with the name of heretic, all that are without it; and the latter title has made even the merciful deem it a crime to pity them, and the just, injustice, to do them right; so closely allied in common minds are names to things. Unity of opinion is indeed a glorious and a desirable thing, and its circle cannot be too strong and extended, if the centre be truth; but if the centre be error, the greater the circumference, the greater the evil, and the strength of the parts serves only to give it an energy to be execrated, and a durability to be deplored. *Lacon.*

The upright, if he suffer calumny to move him, fears the tongue of man, more than the eye of God. *Ibid.*

Christian Register.

BOSTON, FRIDAY, NOVEMBER 14, 1823.

We doubt not that very many of our readers will feel the justness and pertinency of the sentiments contained in the communication we have this week inserted on the subject of public prayer. At least every one must be pleased with the candour and the good spirit with which they are expressed. It is indeed touching a very delicate and difficult subject; though it must be acknowledged it is one which needs—if not *discussion*—at least *more attention*, than appears to have been given it by our preachers generally. The act of leading in public prayer is one, in which it is much easier to perceive imperfections and faults, than it is to avoid or correct them. We may be allowed, however, in this place, to suggest, that there is one general fault in the public prayers of many of our clergy, and particularly in those of candidate preachers, which is too manifest to be overlooked, and which it is important should be remedied, even at the cost of the greatest and most persevering efforts. We allude to that *apparent* want of *feeling* and *engagedness*, which is noticed in this part of the service of many of our preachers. We trust that in most instances it is only *apparent*. But that it is *apparent* to a lamentable extent is generally felt, and must be acknowledged. The prayers seem mechanical, artificial, cold; and sometimes are in a manner so evidently affected, that if they do not absolutely disgust the fellow-worshippers, they at least destroy the pleasure of the duty, deaden all the devotional sympathies, and require the greatest effort and discipline of spirit, to enable them to join properly in the service.

The causes of this apparent indifference and coldness are various, and the degrees in which they operate at different times are also varied by circumstances. In some, perhaps, though we would hope in but very few, it may be owing to the want of that living spirit of piety, which, ordinary circumstances favouring, will do much in giving warmth and apparent sincerity to our devotions. In others, who are not deficient in piety, it may be owing to a temporary sluggishness of the devotional feelings, or to the want of a just sense of the solemn nature and import of the act of addressing ourselves to God in prayer, and to a consequent neglect of that discipline of the mind, which moulds it into a frame best fitted to give pathos and impressiveness to the utterance of its gratitude and its wants. External circumstances, also, such as the state of the bodily health, and the frequency with which we are brought in necessary contact with the world, have often an important influence on the manner and external character of our devotions. In addition to this, we must make some allowance, especially in young preachers, for that "fear of man, which bringeth a snare," which, though confessedly a fault, is nevertheless extremely natural with young men who are called to perform before what are called refined audiences, where, it is to be feared, more than in less polished communities, there are always some more disposed to criticise than to pray. The result of this apprehension of a hypercritical spirit in an audience is, that the performer is either embarrassed, by his anxiety for the propriety of his service,—or is insensibly led to bestow a disproportioned attention on the choice of words, and mode of utterance, and hence loses that deep impression of the perfections, majesty and presence of the Great Being addressed, which by the seriousness and awe it spreads over the mind, is so instrumental in giving, not only an apparent but a real truth, sincerity, and earnestness to our devotions.

Whilst the preacher, therefore, should sedulously aim to cultivate that spirit of ardent piety, and to acquire that self-command and government of his feelings, which will place him above the influence of the fear of man, and lead and enable him, by forgetting almost every thing but God and his own weakness and wants, to express himself in that natural, simple, and unaffected manner, which will call forth the sympathies, and carry along with him the feelings of his fellow-worshippers—they, on the other hand, should remember that "we have this treasure in earthen vessels," and should endeavour to come to the service with a due preparation of spirit, and with that meekness and candour which is prepared to overlook trifling imperfections and faults, and to make due allowance for the inexperience of youth, and the infirmities and weaknesses of humanity.

NEW POPE.—By the late arrival from London, we learn that the Cardinal Della Genga has been elected Pope and has taken the title of Leo XII.

Installation at Brooklyn.

On Wednesday the 5th inst. the Rev. SAMUEL J. MAY was installed as minister of the Ecclesiastical Society in Brooklyn, Connecticut.

The services were conducted in the following order: Introductory prayer by the Rev. LUTHER WILLSON, of Petersham—Sermon by Rev. JAMES WALKER, of Charlestown, from 1 Cor. i. 23,—"*But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness.*" Consecrating Prayer by the Rev. DR BANCROFT, of Worcester—Charge by Rev. Dr FREEMAN, of Boston—Right Hand of Fellowship by Rev. Mr PEABODY, of Springfield—Address to the people by Rev. Dr THAYER, of Lancaster—Concluding Prayer by Rev. FRANCIS PARKMAN, of Boston—Benediction by Rev. Mr MAY.

The performances were of a very superior and elevated character, and must have made a salutary impression on the minds of the numerous audience that was assembled from Brooklyn and the neighbouring towns. The music, which was excellent, consisted of three hymns, together with the anthem by Handel,—"*O praise the Lord,*" *&c.* One of the hymns was the beautiful one composed for, and sung at the ordination of the Rev. Mr WARE, of New York. It was then inserted in this paper, but as many of our readers have not seen it, and as it is every way worthy of repetition, we venture to insert it again.

HYMN.

TUNE—*Old Hundred.*

O Thou! who art above all height!
Our God, our Father, and our Friend!
Beneath thy throne of love and light,
Let thine adoring children bend.

We kneel in praise,—that here is set
A vine that by thy culture grew;—
We kneel in prayer,—that thou would'st wet
Its opening leaves with heavenly dew.

Since thy young servant now hath given
Himself, his powers, his hopes, his youth,
To the great cause of truth and heaven;
Be thou his guide, O God of truth!

Here may his doctrines drop like rain,
His speech like Hermon's dew distil,
Till green fields smile, and golden grain,
Ripe for the harvest waits thy will.

And when he sinks in death; by care,
Or pain, or toil, or years opprest;
O God! remember then our prayer,
And take his spirit to thy rest.

We congratulate the Society at Brooklyn, on the success of their persevering and patient efforts, in defending and maintaining their religious rights and privileges, and on their present happy prospects in relation to the christian ministry. The period of Mr MAY's Installation at Brooklyn, will no doubt hereafter be considered an important epoch in the religious history of Connecticut, inasmuch as this may be properly called the first instance of the triumph of liberal principles in that state, over the persecuting power of the *Consociation.* The avowal of Unitarian sentiments has heretofore been, in that state, the sure signal for the outpouring of all kinds of abuse, and for the outstretching of the strong arm of persecution and exclusion.—But, happily, the rod of the oppressor is broken, and the oppressed, rising in the majesty of their strength, are determined it shall never again be wielded over them. The friends of free inquiry and rational christianity throughout that state will, no doubt, take courage from the success of this society, in the maintenance of its christian rights and privileges. Seeing themselves countenanced by the most distinguished characters of a neighbouring state, they will no longer feel themselves alone and unbefriended in their efforts for the diffusion of the truth.

Washington County Bible Society.

We have just perused, with much pleasure, a sermon lately delivered before this Society, by the Rev. CHARLES ROBINSON, of Eastport. The following account of the establishment & objects of this Society is given in connexion with some general remarks on the American Bible Society and its auxiliaries.

"In 1820 a number of enlightened individuals of this county, desirous of doing something for the bible cause, and judging that an institution of this sort was peculiarly needed in this newly settled county formed themselves into an association, under the name of the "Washington County Bible Society," whose sole design is to encourage a wider circulation of the holy scriptures without note or comment."

In 1821 this Society voted and sent $50 to the American Bible Society. The same sum was also voted the present year. To render the operations of the Society more effectual, a gentleman was appointed at the last annual meeting, to travel through the different towns and plantations for the purpose of ascertaining where the Bible was wanted, and of supplying the destitute. A part of the duty of this travelling agent was also to increase the number of the patrons of the Society, and to excite an interest in it throughout the county, by delivering sermons particularly in relation to the subject. This plan is relied on as an important means of promoting the objects of the Society.

The following pertinent remarks are found on pages 6 and 7 of the sermon:

"We are now assembled, my friends, on the anniversary of this society. We have come together to strengthen each other's hands and encourage each other's hearts in this work of christian philanthropy.—And though differing in our views as to some of the doctrines, which are supposed to be taught in the bible, it is still a delightful thought, that we can all here unite in testifying our reverence and love for this sacred volume. Yes, my friends, however much we may differ in other respects, we all agree in our estimate of the value and authority of the holy scriptures. We all receive them as the oracles of God, as containing every thing that is necessary in faith or practice. every thing that is essential for us to do or believe in order that we may inherit eternal life. We all come here too, animated with an equal ardour to extend their diffusion, to send them forth pure and unadulterated, that all may read, and judge for themselves and see, whether these things be so.—It as a pleasing consideration, my christian friends, that in this object we can unite our sympathies and our co-operation; that here, at least, our hearts may be permitted to expand with feelings of love and good will towards all our fellow-christians, towards all who love the Bible. And blessed be God that there is one christian institution, which the demon of sectarism dare not invade; that there is one spot remaining, where an altar to charity may be erected; that there is one occasion, on which we can meet in christian fellowship, and exchange the smile of brotherly affection.

Before the free and liberal spirit of a Bible society all party animosities stand rebuked; and bigotry and intolerance shrink away, as if ashamed of their own littleness and deformity; as if conscious that they are not countenanced by the word of truth. Is there not, my friends, in this christian intercourse, something that resembles the harmony of heaven? Have we not here some foretaste of that blessed world where, no longer seeing as through a glass darkly, we shall know the fulness that there is in Christ, and be willing to unite with all in every nation, who have feared God and wrought righteousness, in singing the song of Moses and the Lamb. Cold must be that man's heart, dark and grovelling his mind, who will not sympathize with the feelings of this occasion; who will not take the Bible in his hands, and say with me, I can love all, who love this holy book, and who endeavour to make it the man of their counsel, the rule of their life, the law of their conduct, the foundation of their hopes."

Presbyterian Education Society.

This society is said to be the most important institution of the kind in the United States, excepting the American Education Society. It has twenty-two Auxiliaries, and expended about $5000 the last year, in giving aid to young men in different stages of their education. This Society seems to be properly auxiliary to the Board of Education established in 1819, by the General Assembly of the Presbyterian Church.—This Board receives support from fifty-four Presbyteries, which are in effect so many Auxiliaries. Nearly $6000 were expended during the last year, by this Board. The number of young men assisted in obtaining an education during the last year, by the Presbyterian Church is upwards of *two hundred and fifty.*

Scottish Missionary Society.

This society has lately sent three missionaries with their wives to Bombay, viz. Rev. J. Cooper, James Mitchell, and Alexander Crawford.—They took with them a Lithograpic press, which will afford important facilities for circuating the scriptures and other writings in the East.

The number of Baptist churches in England is said to be seven hundred and eight. We are informed that they have considerably more than doubled their number in the space of thirty-three years.

ORIGINAL COMMUNICATION.

For the Christian Register.

PUBLIC PRAYER.

'*God is in heaven, and thou on earth; therefore let thy words be few.*' Eccles. v. 2.

'*When ye pray, use not vain repetitions.*' Matthew vi. 7.

There is no part of public worship more important, none which might be expected to prove more impressive and interesting, than Prayer; yet in our churches, generally, it is believed that no part of the service so often fails in its purpose of exciting deep religious feeling.—Congregations doubtless are in part reprehensible for this failing; but not entirely so, for many individuals are sometimes impressed seriously by a sermon, who are little affected by the prayers. It is not unfrequently remarked, that "the preacher has given an excellent sermon; but he was very deficient in prayer." Indeed, we find comparatively few, even among our

most eloquent and interesting preachers, who (to use an antiquated phrase) are "gifted in prayer." Is it not incumbent on Christian teachers to investigate this subject; and to endeavor to ascertain the cause of this deficiency? Is it probable that one who is so highly endowed by nature so improved by education, and refined by christian practice, as to be capable of enlightening the understanding—affecting the hearts—and improving the morals of his people, by his sermons in the pulpit, his christian conversation and his pure example—should be incapable of praying in such a manner as to produce the desired effect of prayer? Is it not more probable that it is because this part of public worship has not been sufficiently, or justly estimated, and not because it cannot be more acceptably performed, that so many fail to perform it in a satisfactory manner.

The model of prayer which our Saviour left on record, is short and simple though extremely comprehensive—it consists almost wholly of petitions, the invocations, and concluding ascription making but a small portion of that short prayer; Paul instructs his converts to unite supplications with thanksgivings. From the precepts and example of Christ and his primitive disciples which we find recorded, it appears that supplication and thanksgiving should constitute the principal parts of public devotion—confessions of guilt may also be introduced; but it is questionable whether they meet with sincere respondence in the hearts of the assembly, when expressed in such strong terms as our preachers sometimes use.

In some instances it has appeared (particularly among young candidates for the ministry) that instead of praying, the preacher was delivering an address to the Deity, which though extremely well composed, and eloquently pronounced, could not properly be styled a Prayer. This address sometimes assumes the form of a narration; describes the character and attributes of God; the present situation and future destiny of man &c.—and contains an implied exhortation to the audience—it is usually extended to a considerable length, and sometimes wearies the congregation instead of exciting their devotional feelings.—Would not this service be more interesting and impressive if it was shorter than it usually is? If it contained only the essential requisites of Prayer, it might be more easily and unaffectedly delivered, because all that was uttered might be sincerely and deeply felt—it would be more heartily responded, because more universally understood, felt, and appropriated—It would be more accordant with the simplicity of the Gospel more conformable to the pattern given by our great Exemplar, and consequently we may hope and believe more acceptable to Him, who listens with complacency to the humble requests and fervent thanksgivings of all those who worship him in spirit and in truth.

LITERARY NOTICES, ETC.

Messrs. Wells & Lilly, have in the press, and will shortly publish, in one volume, octavo, Sermons and Tracts by the late Rev. Samuel Cooper Thacher, pastor of the New South Church; with a Memoir of his life, by the Rev. F. W. P. Greenwood.

A letter received at New York from London, says, that Washington Irving will be engaged the ensuing winter at Paris in writing another work. Perkins is still at London, engaged with his new *steam* idea. He is confident of success, while others doubt.

We understand that William Rawle, Esq. one of the oldest and ablest members of the Philadelphia bar, is engaged in a work which he means to entitle Institutes of the Laws of Pennsylvania, and which is to comprise a View of the Constitution and Laws of the United States, as well as of the Constitution and Laws of this Commonwealth. Our statute law and the various modifications of the common law will be included. There are but few persons incapable of perceiving at once, the value of such Institutes, prepared by a gentleman who is not merely familiar with the Law in all its forms and details, but intimately conversant with the philosophy of jurisprudence, and the principles of sound literary composition. *Nat. Gaz.*

The eighth volume of Wheaton's Reports, containing the cases argued and determined at the last term of the Supreme Court of the United States, is published in New York.

The forthcoming novel by the author of the "Spy" has been, notwithstanding the publication of the first volume, delayed in consequence of the ill health of the author, and, we are informed, may not be expected for some time to come. *Albany Argus.*

The Alexandrine Manuscript in the British Museum, is the oldest MS. of the Bible in existence, and probably the only existing MS. According to the Edinburgh Review, the printing of it, which is now proceeding, has already cost 7,678*l.*

Mons. Andreat Stutgard has just offered a prize of 100 ducats for the best "Defence of the Liberty of the Press, as the security of the rights of Citizens." The questions to be decided on the 1st January 1825.

The total number of Cadets in Partridge's American Literary, Scientific, and Military Academy, in August 1823, was 128, among whom were several Midshipmen in the navy of the U. States.

GENERAL INTELLIGENCE.

The Conclave.—The number of Cardinals who will assist at the Conclave is not known, because there are several who are Octogenaries, and who will be prevented by their great age and infirmity from attending. At the last conclave only thirty-seven were present. The Conclave of the shortest duration in the last century was that of 1721, which elected Innocent III, and it lasted only forty days. The longest is that of 1740, when Benedict 14th was made Pope, and this lasted six months. Five Cardinals died while it was sitting.

In the district of Pompiey in France, *the lowing and scraping of some cows over a particular spot*, drew to it two shepherds, who discovered there the dead body of a man with the skull broken. The name of the deceased was ascertained! his death traced! and his murderer discovered in a fellow labourer. A pair of trowrers and gaiters belonging to the latter were found near the corpse. These were tried on him in Court by a tailor, who affirmed that they could have been cut out for no other person, than the accused. He was convicted. *Nat. Gaz.*

The villages and country of Pennsylvania generally have been much afflicted with disease, for several months past. The hearts of the cities alone have been exempt. In the village of Bristol there were, at one time, but three families entirely exempt from disease.

In the aptitude of improvement in this country, it is perhaps a little singular that no Rail Ways have been made. The bridges are excellent places for them;—and if a rail way was constructed with a platform on it, upon which loaded trucks, carts and wagons might be driven, to be drawn across the bridge, it might prove a profitable concern, and would lessen the wear of the bridge. *Palladium.*

There was a meeting of near 200 delegates in the city of Washington, on Thursday last, on the subject of a canal from the Potomac to the Ohio. The delegates were from Ohio, Pennsylvania, Virginia, Maryland and the district of Columbia. Mr Gallatin, and Com. Porter, are among the delegates.

The Officers of the Navy of the U. S. propose to erect a monument at Washington, to those of their brethren who have been killed or have died in the expedition against the pirates.

The Small Pox continues at Philadelphia, where there are said to be some reports unfavourable to the kine pock; but they will be investigated.

Several deaths by the small pox, have recently occurred in the interior of New-York.

Ingenuity Capt. Joseph Edwards an enterprising and industrious mechanic, of Salem, lately removed the Asylum House in Carpenter-street with the chimneys, furniture and fixtures, over *thirty* feet, by means of a slide. The family was within attending to their concerns, while the house was moving.

Messrs. Cowley and Staines, Pennsylvania, have commenced the cultivation of Poppies for Opium.—They made 60 lbs. this year. The opium is obtained from incisions. Oil is got from the seeds, and cattle are fed with the cake.

Three children perished by starvation at Black river, Jamaica, in the early part of last month. A meeting of the vestry of the parish was called on the 17th, to take into consideration "the miserable state of that part of the country, and to ascertain the extent of the wants of the inhabitants."

At a concert in London for the benefit of the institution for the relief of widows and orphans, upwards of £759 were collected.

The King of Great Britain has ordered a new gold coin, to be called "Double Sovereigns," or "gold two ounce pieces," each of which shall be of the value of forty shillings.

The annual consumption of Coal, in England, Scotland and Wales, is estimated at 23,669,400 tons, besides the immense quantity which is exported—all taken from the earth, and from a stock which is not renewed. It is calculated there is coal enough in England to last 500 years.

The Legislature of Rhode Island has passed an act establishing 64 lbs of potatoes for a bushel.

General Greene once wrote to his wife, during the Revolutionary War, that "he had been in the field seven months without taking off his clothes a single night."

The apartment occupied by the celebrated Laurence Sterne, at Dessin's Hotel, at Calais, during the time he wrote his "Sentimental Journey," remains as it was originally, and there is written on the door, "This is Sterne's room."

The merchants of London in their address to Mr Canning, praying the appointment of British Consuls "in the several new States in the Spanish part of South America," represent that the British commercial establishments in those countries have increased in number to upwards of 80; and that the British capital distributed through them amounts or *several millions sterling.*

The harvest for linseed, rape-seed, and mustard-seed, is more abundant in France than has been remembered for many years.

On the 19th Sept. the hotel of the Prefect of the Seine, at Paris, was robbed, and diamonds of his lady, to the value of 30,000 frances, made part of the booty.

S. Robinson, Esq. at St Augustine, Florida, has commenced the cultivation of the Castor Bean, and the making of oil. He has already sent some to market.

At the late exhibition, under the direction of the Agricultural Society at Schoharie, N. Y. a woman presented three infant daughters that she had at one birth. There was no premium established, but a number of bachelors presented her with $5 each, making up a handsome purse.

The Rev. G. Wilson, of Jamaica, has married, in his own parish, 187 couple of slaves.

The merchants at Leeds had represented to Mr Canning, that $4,000,000 of British manufactures had been shipped to Mexico within a short period.

In Ireland the inhabitants are rather more than one to an acre. Yet they import no provisions, but export large quantities of beef, pork, butter, potatoes, &c.—and their principal fuel is peat.

The annual expense of paupers in Massachusettss is estimated at about $300,000.

FOREIGN NEWS.

By the Ship Diamond which arrived at New York on Wednesday in 23 days from Liverpool, London dates to the 16th and those of Liverpool to the 18th of October have been received. We extract the following items.

The French troops entered Cadiz Oct. 3. The King was to be at Madrid on the 18th. The Regency was dissolved after issuing a high toned addres. 50,000 French Troops were to remain in Spain. Mina, and some other Patriots, continue in arms. Riego has been condemned, but Mina threatens to retaliate.

Ferdinand has granted an amnesty to the "*guilty*," in general, with the exception of the authors of the Revolution.

The King has issued such a proclamotion as confirms the belief that the Constitution and the Cortes were detested by him.

The King has forbidden all members of the late Cortes coming near him or the capital.

His Majesty is at Seville.

Ballasteros has been refused an audience.

The London Sun announces that the British government had appointed several Consuls for South America.

The Porte is said to have made propositions of peace to the Greeks—to give them the same rights the Greeks enjoy in Moldavia and Wallachia; but the Greek congress had not returned an answer.

The London Times asserts that since the late counter revolution the Portuguese Government has wished that a Constitutional Charter might be established—but that the French Ambassador is instructed to oppose it.

261 State Prisoners arrived at Lisbon in Sept. from Paire, (Brazil.)

An impediment to the restoration of the Church Property to the Priests in Spain may arise from its being pledged for national loans.

Capt. Dill, arrived at Plymouth, Mass. on Friday last, in 24 days from Lisbon, states that many of the inhabitants of Lisbon manifest symptoms of dissatisfaction with the present despotic government, and that persons are daily dragged to prison for expressing liberal sentiments.

On our last page we have given some account of the affairs of Greece, from the Boston Daily Advertiser.—A narrative is given in the London Morning Chronicle of some important successes which are said to have been gained by the Greeks in a late contest with their invaders. As every fact relating to this people is read with interest, we give the following extract from the account of their successes, though it is feared that the statement may not prove correct.

After speaking of the success of the Turks in Western Greece, about the middle of July the writer proceeds to mention the resistance they finally met from the Greeks at Carpensi.

"The Souliots, having marched upon this place in the end of July, under the command of their illustrious chief, Marco Botzari, and having been joined by other chiefs, as they advanced came up with the Barbarians on the evening of the 8th of August; and on the next morning, by one of those daring movements for which this nation of Christians has always been so justly celebrated, they gained a great victory over the Turkish army. During this memorable engagement, Marco Botzari placed himself at the head of 400 of his countrymen, penetrated the centre of a column of 5000 of the enemy, and by his example infused the greatest confidence into his small but determined phalanx of Souliots. He was severely wounded in the groin, but concealed his situation until the heat of the action he received a musket ball in the head, and instantly fell, performing a duty to his country worthy the best days of Grecian glory, and shewing a great example to the Generals in the Peninsula of real devotion to the cause of liberty and civilization. The loss of their leader did not dishearten the Souliots, but they continued the unequal contest for more than an hour and and a half after his death, the command having been taken by his brother, Constantine Botzari, whose conduct in directing the remaining operations gave hopes that Greece had obtained in him a General not inferior in courage and skill to the officer who had fallen.—At the close of the battle, the Souliots remained in possession of their advanced position, and the Turks, abandoning the field of battle, retired to a situation of greater strength, leaving upwards of one thousand men killed, and also eight hundred and fifty muskets, 1200 pistols, 7000 sheep, eight standards, and one thousand horses and mules in the possession of their conquerors. This splendid victory has completely stopped the impetuosity of the Barbarians—has humbled their pride and arrogance—and has shewn that Greece still possesses a race of men worthy of their ancestors. As soon as Joussouf Pacha was informed of the defeat of the Scodva Pacha, he fled from Prevesa to Patras, and the fleet, suffering under pestilence, disease and terror, sailed from the waters of Patras, supposed for the Dardanelles.

MARRIED,

In this city, Mr James K. Kendall, to Miss Caroline Adams.

Mr Edward Dorr to Miss Jane, daughter of William Ritchie, Esq.

By the Rev. Dr Baldwin, Mr John A. Mahan, merchant, to Miss Harriot Hanscom both of this city.

By the Rev. Mr Pierpont, Mr Calvin Taylor, to Mis Lydia Robinson.

In New York, Mr James Noble, printer, to Miss Elizabeth Kelland.

In Easton, on the 6th inst. by the Rev. Luther Sheldon, Mr. Nahum Pratt, to Miss Eliza Perry, both of E.

DIED,

In Montpelier, Vt. widow Mary Mellan, aged 94—among her descendants are fifty four great grand-children.

In Philadelphia, F. G Schaeffer, Esq. late editor of the Baltimore Telegraph.

In New-Orleans, Mr Mathew Sanderson, of this city.

In Madras, (E. I.) Robert M. Auchmuty, son of the late Robert N. Auchmuty, of Newport R. I.

Death in New-York week ending 1st inst. 74—19 of consumption, 4 of measles.

Flower Roots.

TO-MORROW at 12 o'clock, *at Office No. 15 Central Street.*

2 Cases FLOWER ROOTS, just imported direct from Haarlem, consisting of a beautiful variety of Tulips—Hyacinths—and other species as described in the Catalogue. They will be sold in lots to suit purchasers. *S. F. Coolidge, Auctr.*

nov 14

DR COFFIN has removed from the House No. 8, on the South side of Central Court, to No. 3, on the North side. nov 14

Private Academy.

WILLIAM REED, late Preceptor of Milton Academy, gives notice that his school is open for the reception of a few more pupils, in the rear of No. 116 Orange-street. Tuition from 6 to $10 depending on the studies pursued. Instruction in all the branches of English education, and also in the studies preparatory to the University.

EVENING SCHOOL.

An evening school is also just opened at the same place, for instruction in mathematics, geography, writing and in English studies generally.

Inquire at this office, or at the dwelling house contiguous to the school.

Reference. { Trustees of Milton Academy. Rev. Prof. POPKIN, *Camb idge.* Rev. J PIERPONT,

Oct. 17.

Literary Seminary for Young Ladies.

THE Rev. J. L. Blake is opening a Seminary for the instruction of Young Ladies, at No 4 Berne-street, in the various branches of common education, and in the elements of history, polite literature, moral and intellectual philosophy, mathematics and natural science.

Young Ladies from the country will be provided with the best masters in music, & other branches reckoned necessary parts of an accomplished education.—The tuition will be from twelve to twenty-five dollars per quarter according to the branches taught.

Winter quarter will commence, Wednesday, the 12th inst. Nov. 7.

Thoughts on Baptism.

JUT published, by Cummings, Hilliard, & Co. Dr Abbot's "Seasonable Thoughts on Baptism. A discourse delivered at Beverly, February 1812. *Fourth edition.*

To the Public.—The first of these discourses having been published at a distance from the author, and only one proof sheet having been sent to him, many errors escaped from the press in the first edition. He has been informed that a second and third edition have been printed, probably more imperfect than the first. He hopes that the present will be found correct.

As the first sermon, unexpectedly to the author, has been extensively cirulated in former editions, and by its simplicity and brevity may be useful where more laboured works would not be read; a few hundreds of it may be had, stitched by itself, by such as may not desire the last.

In regard to the last discourse, the subject of which has lain with a painful weight on his mind for several years, he would observe that an urgent sense of duty alone has induced him to comply with the wish of his people to publish it. He dislikes to appear in a controversial attitude, and he never will but *from a conviction of duty.* A lamentable apostacy from the scripture principle of baptism, he conceives, is taking place in the denial of the ordinance to all, *except to those who come to the Lord's table and to their children.* A considerable number of societies have already departed from the general usage of their fathers, who *baptize the children of all baptized persons, not scandalous;* a usage demonstrably founded on divine authority, as I think will appear, and agreeing with the practice of the apostles, and of the church in all ages, and with the practice at the present day of the Latin, Greek, and English churches, and the churches generally throughout christendom. The exceptions, it is believed, are chiefly in our own country.

It is worthy of record, that the clergyman who first introduced the *new practice* in this neighbourhood, in his old age and on his death bed, when he had seen the effects of it, lamented to Dr Forbes, then in Gloucester, what he had done when a young and zealous man, remarking that his society was almost without baptism, and that both ordinances had fallen into neglect.

There are aged, practical and reflecting men, who are most anxious on this subject. The late Dr Osgood, of Medford, expresses his anxiety in regard to the neglect of infant baptism, observing in his emphatical manner, to a neighbouring minister, "that he would cheerfully go from house to house with the sacramental bason to baptize neglectful families, and would refuse none who would say—*I believe that Jesus is the Christ.*" Nov. 7.

Rev. Mr Ware's Letters.

JUST published, and for sale by James W. Burditt, Franklin's head, No. 94 Court street, price 12 cts.

Two Letters on the genuineness of the Verse, 1st John, v. 7. and on the scriptural argument for Unitarianism; addressed to the Rev. Alexander McLeod, D. D. of New-York—By Henry Ware, jr. Minister of the Second Church, Boston—third edition.

Advertisement to this edition—Having understood that frequent inquiries have been made for these letters, since the last edition was sold, the author has consented to their republication. A very few slight alterations have been made, and an Essay, connected with the subject of the first letter, is added, from the Unitarian Miscellany. With this valuable addition, the Letters are again submitted to the public with the hope that they may do something to aid the cause of Christian knowledge and truth. 3tis Oct 17

Sewall's Hymns.

THE second impression of the stereotype edition of the NEW YORK COLLECTION OF HYMNS is now for sale at the book-store of Cummings, Hilliard & Co. No. 1 Cornhill, and also at this office.

This collection has been adopted in eight churches Considering the short time it has been known, and the difficulties always attending the introduction of such a work, this fact will be thought a sufficient recommendation of it to the notice of those clergymen and congregations who are desirous of a change. The 18mo size, on good paper, and well bound in sheep, will be furnished to societies in quantities at 40 cents a copy.

In this impression are a number of the 12mo size, on extra English paper, to be had in boards at 75 cents by the quantity, or $1,00 single. Oct. 24.

Dr Lathrop.

JUST published and for sale at this office, at the several bookstores, and at Cambridge:

"Christ's Warning to the Churches, to beware of false prophets, who come as wolves in sheep's clothing; and the marks by which they are known; illustrated in two discourses. By Joseph Lathrop D. D. late pastor of the First Church in West Springfield; *with a memoir of the Author.* Twelfth edition."

These sermons, it will be observed, have passed to the twelfth edition,—an evidence of their worth sufficient to recommend them to the public attention, provided any other recommendation were wanted than the distinguished name of the author. But the book has another recommendation in the interesting memoir it contains of the author of the sermons. Sept. 5.

WANTED a number of copies of No. 7, Vol. II, of the Christian Register.—Those subscribers who do not keep regular files of the paper will confer a favour on the editor by sending the above number, by mail or otherwise, to this office.

POETRY.

THE WORLD WE HAVE NOT SEEN.

(From 'Vallis Vale.')

There is a world we have not seen
That time shall never dare destroy;
Where mortal footstep hath not been,
Nor ear hath caught its sounds of joy.

There is a region lovelier far
Than sages tell or poets sing,
Brighter than summer's beauties are,
And softer than the tints of spring.

There is a world, and O how blest!
Fairer than prophets ever told;
And never did an angel guest
One half its blessedness unfold.

It is all holy and serene,
The land of glory and repose;
And there to dim the radiant scene,
The tear of sorrow never flows.

It is not fanned by summer gale,
'Tis not refreshed by vernal showers;
It never needs the moon-beam pale,
For there are known no evening hours.

No; for this world is ever bright,
With a pure radiance all its own;
The streams of uncreated light
Flow round it from the eternal throne.

There, forms that mortals may not see,
Too glorious for the eye to trace,
And clad in peerless majesty,
Move with unutterable grace.

In vain the philosophic eye
May seek to view the fair abode,
Or find it in the curtain'd sky:—
It is, THE DWELLING-PLACE OF GOD.

MISCELLANY.

From Hallam's View of the Middle Ages.

PROGRESS OF REFINEMENT IN EUROPE.

The increasing wealth of Europe, whether derived from internal improvement or foreign commerce, displayed itself in more expensive consumption, and greater refinements of domestic life. But these effects were for a long time very gradual, each generation making a few steps in the progress, which are hardly discernible, except by an attentive inquirer. It was not till the latter part of the 13th century, that an accellerated impulse appears to be given to society. The just government and suppression of disorder under St Louis, and the peaceful temper of his brother Alfonso, gave France leisure to avail herself of her admirable fertility. England, that to a soil not perhaps inferior to that of France, united the inestimable advantages of an insular position, and was invigorated, above all, by her free constitution, & the steady industriousness of her people, rose with a pretty uniform progress from the time of Edward I.—Italy, though the better days of freedom had passed away in most of her republics, made a rapid transition from simplicity to refinement. "In those times," says a writer about the year 1300, speaking of the age of Frederic II, "the manners of the Italians were rude. A man and his wife ate off the same plate. There were no wooden-handled knives, nor more than one or two drinking cups, in a house.—Candles of wax or tallow were unknown; a servant held a torch during supper. The common people ate flesh but three times a week, and kept their cold meat for supper.—Many did not drink wine in summer. A small stock of corn seemed riches. The portions of women were small; their dress, even after marriage, was simple. The pride of men was to be well provided wtih arms and horses; that of the nobility to have lofty towers, of which all the cities in Italy were full But now frugality has been changed for sumptuousness; every thing exquisite is sought after in dress; gold, silver, pearls, silks, and rich furs. Foreign wines and rich meats are required. Hence usury, rapine, fraud, tyranny." &c. This passage is supported by other testimonies nearly of the same time.—The conquest of Naples by Charles of Anjou, in 1266, seems to have been the epoch of increasing luxury throughout Italy. His Provencal Knights, with their plumed helmets and golden collars, the chariot of his Queen covered with blue velvet, and sprinkled with lilies of gold, astonished the citizens of Naples.—Provence had enjoyed a long tranquillity, the natural source of luxurious magnificence; and Italy, now liberated from the yoke of the Empire, soon reaped the same fruit of a condition more easy and peaceful than had been her lot the several ages. Dante speaks of the change of manners at Florence, from simplicity and virtue to refinement and dissoluteness, in terms very nearly similar to those quoted above.

Throughout the fourteenth century, there continued to be a rapid but steady progression in England, of what we may denominate elegance, improvement, or luxury; and if this was for a time suspended in France, it must be ascribed to the unusual calamities which befell that country under Phillip of Valois and his son. Just before the breaking out of the English wars, an excessive fondness for dress is said to have distinguished not only the higher ranks, but the burghers, whose foolish emulation at least indicates their easy circumstances. Modes of dress hardly perhaps deserve our notice on their own account; yet so far as their universal prevalence was a symptom of diffused wealth, we should not overlook either the invectives bestowed by the clergy on the fantastick extravagances of fashion, or the sumptuary laws by which it was endeavoured to restrain them.

The principle of sumptuary laws was partly derived from the small republicks of antiquity, which might perhaps require that security for public spirit and equal rights; partly from the austere and injudicious theory of religion disseminated by the clergy. These prejudices united to render all increase of general comforts odious under the name of luxury; and a third motive more powerful than either,—the jealousy with which the great regard any thing like imitation in those beneath them, co-operated to produce a sort of restrictive code in the laws of Europe. Some of these regulations are more ancient; but the chief part were enacted, both in France and England, during the fourteenth century; extending to expenses of the table, as well as of apparel. The first statute of this description in our own country was however, repealed the next year; and subsequent provisions were entirely disregarded by a nation which valued liberty and laws too much to obey laws conceived in a spirit hostile to both. Laws indeed designed by those governments to restrain the extravagance of their subjects may well justify the severe indignation which Adam Smith has poured upon all such interference with private expenditure. The kings of France and England were undoubtedly more egregious spendthrifts than any others in their dominions; and contributed far more by their love of pageantry to excite a taste for dissipation in their people, than by their ordinances to repress it.

Mussus, an historian of Placentia, has left a pretty copious account of the prevailing manners among his countrymen about 1388; and expressly contrasts their more luxurious living with the style of their ancestors seventy years before; when, as we have seen, they had already made considerable steps towards refinement. This passage is highly interesting;—because it shews the regular tenor of domestic economy in an Italian city, rather than a mere display of individual magnificence, as in most of the facts collected by our own and the French antiquaries. But it is much too long for insertion in this place. No other country, perhaps, could exhibit so fair a picture of middle life;—in France the burghers and even the inferior gentry were for the most part in a state of poverty at this period, which they concealed by an affectation of ornament; while our English yeomanry and tradesmen were more anxious to invigorate their bodies by a generous diet than to dwell in well-furnished houses, or to find comfort in cleanliness and elegance. The German cities however had accquired with liberty the spirit of improvement and industry. From the time that Henry V. admitted their artisans to the privileges of free burghers, they became more and more prosperous; while the steadiness and frugality of the German character, compensated for some disadvantage arising out of their inland situation. Spire, Nuremberg, Ratisbon and Augsburgh, were not indeed like the rich markets of London and Bruges, nor could their burghers rival the princely merchants of Italy but they enjoyed the blessings of competence diffused over a large class of industrious freemen, and, in the fifteenth century one of the politest Italians could extol their splendid and well-furnished dwellings, their rich apparel, their easy and affluent mode of living, the security of their rights, and just equality of their laws.

GRECIAN AFFAIRS.

At a late meeting of the London Greek Committee, a report was made by E. Blaguire, Esq. on the state of Greece; founded on his own observations, made during a visit to that country undertaken under the instruction of the Committee. An agent of the Greeks, named Andreas Lurriottes, arrived in London in January last, for the purpose of ascertaining the state of public opinion in England relative to the cause of the Greeks, and of procuring such aid as the friends of the cause might render. Having accomplished his mission, he was accompanied on his return by Mr Blaguire, as the representative of the committee. They left London on the 4th of March, but not finding, as they expected, a passage for Hydra, they were obliged to proceed to Otranto, and afterwards to Ancona, and there embark for Corfu, whence they sailed for Morea. Mr Blaguire proceeded directly to Tripolitza, where he arrived a short time after the meeting of the general Congress, convened by a decree of the provisional government, and consisting of above three hundred deputies.

He remained in Greece long enough to obtain satisfactory information on all the points of inquiry to which he directed his attention, and, it seems, had just returned to London at the date of submitting his report.

Mr Blaguire represents the country he passed through, from Pyzgos towards Tripolitza, the ancient Arcadia, along the banks of the Alpheus, as the most delightful he ever beheld, abounding in vineyards, cornfields, and orchards of mulberry trees. The people appeared to be very little disturbed in their agricultural pursuits, and as if enjoying the most perfect security.—Of the other parts of the country he gives no description.

The general congress of Astross occupied itself first in receiving and correcting the constitution formed at Epidaurus sixteen months before, in which labour they consulted the constitution of the United States as a model. Their attention was directed, while deliberating on the constitution, to the civil and criminal codes, the adoption of the trial by jury, and the establishment of a regular system of education, on the principles of Bell and Lancaster. Their next object of inquiry was into the state of the finances, and national resources, and the means of improving them, and finally the naval and military forces of the Confederation, and the means of repelling the enemy. It was decided that the seat of government should be fixed at Tripolitza, until its final establishment at Athens.

A leading object of the report is to vindicate the character of the Greeks, in regard to the origin of the contest, and the cruelties with which it is alleged they have conducted the warfare. It contains an account of their present military position, of their means, or of the operations of the present campaign, and very little information to enable us to judge of their prospects of success in the effort to establish their independence. The report is however calculated to inspire us with a higher respect for their character and a greater confidence in their power of self government, than any thing that we have before seen. *B. D. Adv.*

The following estimate of the comparative power possessed by the King of Great Britain and the President of the United States, is from the New York National Advocate.

1. The King of Great Britain is *hereditary*.—The President is *elected* by the *people*, for a limited period.

2. The King is *sovereign*; his person is *sacred*; he is not accountable for misconduct.—The President may be impeached and removed from office, and compelled to answer for misconduct, in or out of office.

3. The King can do *no wrong*; his ministers only being responsible. The President alone is answerable for his own misconduct.

4. The King *alone*, can send and receive Ambassadors. The President may *receive* them, it being a matter of dignity, not of power. He can *send* them only by and with the *advice and consent* of the Senate, two thirds of the Senators present concurring.

5. The King alone can make treaties and alliances. The President can do it *only* by and with the *advice and consent* of the Senate, two thirds present concurring.

6. The King *alone* can make war or peace. The President *neither*, it being the exclusive power of Congress.

7. The King has an *absolute* negative upon acts of parliament. The President only a *qualified* one upon acts of Congress, they becoming laws, if passed by *two thirds* of Congress, after the President's negative.

8. The King alone can raise and regulate fleets and armies. This is the exclusive power of Congress; the President being merely commander in chief of the army and navy, when in actual service.

9. The King *alone* can erect fortifications, grant letters of marque, establish ports of entry, establish courts of judicature. These are exclusive powers of Congress.

10. The King *only* is the fountain of honor, office and privilege, and can grant letters of nobility and erect corporations. In the United States, titles of nobility are unconstitutional.—All the rest are powers of Congress.

11. The King *alone* can coin money, make foreign money a legal tender, regulate commerce and weights and measures. All these are powers of Congress.

12. The King is head of the Church, and regulates all spiritual concerns. Neither Congress nor the President has any spiritual jurisdiction.

13. The King may *prorogue* and *dissolve* the parliament. The President can adjourn Congress only about the usual time of adjournment.

14. The King may pardon in all cases. The President only for offences against the United States, *excepting* cases of impeachment.

15. The King has an extensive ordinary and extraordinary revenue. The President a limited salary, fixed by Congress, liable to neither increase or diminution, during the period for which he shall have been elected. He can receive no other compensation from the United States, or any of them.

16. The King has a large *implied* power.—The President none. The powers not *delegated* to the United States, or prohibited to the States, are reserved to the *people*, or the States respectively.

A few days since I was invited to, and attended the interment of a lady who had been a much respected member of the Roman Catholic church. It took place nearly seven miles from the city, in the presence of about one hundred persons, of almost every religious sect among us, a considerable number of whom were of the society of Friends or Quakers. The customary prayers of the church were offered up, and attended to with a degree of respectful attention that can exist only when a truly catholic spirit prevails; and, with other feelings suited to the occasion, my heart warmed when I reflected that such a spectacle as was then before me could hardly occur in any other country, and I felt thankful that my lot had been cast in "the land of the free," wherein differences in forms are not regarded as differences in principle, or even an opposition to any set of religious opinions, otherwise considered than as belonging to the rights of man, and compatible with the duties which he owes to his Maker. Yet—the truth must be told—the people in some of the counties of Maryland have elected representatives to the General Assembly of the state, for the express purpose of voting against a proposed amendment of the constitution for the abolition of *religious tests*, the taking of which is yet required, before any one can hold a seat in the legislature, &c.

The liberal principles now entertained, however, are of modern date. The *Orthodox* of different religious sects freely sent the people of all others to Satan; and there are some who would yet exclude from heaven all that do not believe and act as they do. *Niles' Register.*

REPUBLICAN SIMPLICITY.

Extracts from Sir William Temple's Dissertation on the United Provinces.

"Among other circumstances I mentioned as an occasion of their greatness, was the simplicity and modesty of their magistrates in their way of living, which is so general that I never knew one of them exceed the common, frugal, popular air; and so great, that of the two chief officers in my time, Vice Admiral De Huyter, and the pensioner De Witt, (one generally esteemed by foreign nations as a great seaman, and the other as great a statesman as any other of their age,) I never saw the first in clothes better than the commonest sea captain, nor with above one man following him, nor in a coach; and in his own house, neither was the size, building, furniture or entertainment, all exceeding the use of every common merchant and tradesman in his town. For the pensioner De Witt, who had the greatest influence in the government, the whole train and expense of his *domestique* were very equal with other common deputies or ministers of the state; his habits, grave, and plain and popular; his table, what only served for his family or a friend; his train, (besides commissaries and clerks, kept by him in an office adjoining to his house, at the public charge,) was only one man, who performed all the menial services of his house at home; and, upon his visits of ceremony, putting on a plain livery cloak, attended his coach abroad; for, upon other occasions, he was seen usually in the streets on foot and alone, like the commonest burgher of the town. Nor was this manner of life affected, or used only by these particular men, but was the general fashion and mode among all the magistrates of the state; for I speak not of the military officers, who are reckoned their servants, and are in a different garb, though generally modester than in other countries."

FANATICISM.

To so absurd a pitch was credulity carried in England, in 1620, that one Matthew Hopkins was appointed *witch-finder* for four counties, and brought to the fatal tree, in one year, no less than sixty reputed witches in one county only. This wretch pretended to be a critic in the certain marks betokening a witch, as moles, warts, spots, or wens. His favorite ordeal was by water; if the witches floated and swam, they were guilty, brought out and burnt; if they sunk and were innocent, they were only drowned. Perhaps this ordeal arose from his most sacred majesty King James' wise saying, "As some persons had renounced their baptism by water, so the water refuses to receive them in return." At length Hopkins became suspected as a wizard himself, and it was proved upon him in his own way, for the fellow had the assurance to swim, and *ergo*, being guilty, was executed. There were more witch-finders than Hopkins, because they received 20s. a head for their services. Dr Grey, editor of Hudibras, says that between three and four thousand persons had suffered death for the imputed crime of witchcraft, from 1643 to the revolution of Charles, II. Butler in, Hudibras, p. 2, canto 3, alludes to this practice.

AMERICAN TEA.

A letter from W. Y. Lewis, of New Orleans, states, that Mr Mallet, of Louisiana, has succeeded in raising Green Tea from the seed.—His plantation is near the river Amite. The bed of shrubs is of considerable extent. The climate appears to favour its growth. Mr Mallet thinks the shrub might be cultivated with perfect success, if proper attention was paid to it. A specimen of the Hyson Tea, thus raised in the south, accompanied Mr Lewis' letter, and on repeated trial has been found to be palatable and refreshing. The rolling and twisting operation upon the leaves, and the scenting and flavoring by other sweet-scented substances, seems to be all that was wanting to render it equal to the article we import from Canton.—In short, there is every reason to believe, that the United States is as favorable as China for the cultivation of the tea plant. The only doubt is, whether, in our state of society, the labour of our citizens cannot be more advantageously bestowed than in the rearing of this vegetable.

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